/342 cont./

He lived far from the tribe in a place called Yunguyo. He was never seen in the village. He appeared only for the festivals, strangely dressed and reciting his prayers without stop, kneeling, rising, and offering libations with a half-comical, half-magic pomposity. He was treated with a certain respect due to his art, and I believe that the Čipaya insisted on having him with them during all their festivals no matter how small. He animated them and gave them the religious character which they would often have lacked without him.

/343/ Anacleto Mullo, of whom I previously spoke, was the most intelligent of all the Čipaya with whom I had dealings. His small, lively eyes sparkled with a mocking gleam, and he never missed an opportunity to tell a joke, even an improper one. His facial mobility was such that he could immediately abandon his jovial air to take on a grave and serious expression, as if he were the most respectable of men.

Festivals and Rites

The taking of office of the new authorities (January 1).

The first of January, the day on which the transmission of powers is carried out in Chipaya, is the occasion of a festival, the only one in which only rare pagan elements are mingled. I shall mention a few of its details which illustrate the attitude of the Čipaya toward the Catholic religion. That morning the small church of the tribe had been abundantly lighted; lamps or tallow candles were burning on all the altars and fragrant smoke was rising from all the censers. The outgoing alcaldes had gathered beside their successors near the altar, and a kind of sacristan was fumigating them copiously. Some women squatting behind the men were sobbing and sighing as though their hearts were broken. They were only quiet when small baked clay llamas which they had placed on the altar were distributed; they kissed them and fondled